THE Dipper Plung'd

OR,

Thomas Hicks his Feigned Dialogue between a *Christian* and a *Quaker*;

Proved, An

Unchristian Forgery,

Consisting

Of Self-Contradictions, and Abuses against the Truth, and People called QUAKERS.

Wherein *Tho. Hicks* hath Seconded (though in Envy Exceeded) his Brother *Henry Grigg*, in his Babylonish Pamphlet, stiled, *Light from the Sun of Righteousness*:

Howbeit, they have both Notoriously Contradicted themselves, and each other, as is hereby Evinced.

BY G. W.

Professing Themselves to be Wise, they became Fools. Rom. 1. 22.

Printed in the Year, 1672.

Unprejudiced Reader;

WHereas *T. Hicks*, reputed an Eminent Brother of *Wil. Kiffin*'s, hath lately divulg'd his Pamphlet (which we have been Threatned with for a considerable Time before) ſtiled, *A Dialogue between a Chriſtian and a* Quaker: his thereby not only Deceitfully feigning himſelf a *Chriſtian*, but falſly inſinuating againſt the *Quakers* (ſo called) as being no *Chriſtians*, is not ſo ſtrange or uncouth a Forgery (ſince the *Baptiſts* Malice is ſo high againſt them) as while he is preſenting the world with a *Quaker*, with his Method and manner of Reaſoning, he is on [illegible] of his own making and forming, to ſpeak as he [illegible] own Corrupt Ends and Advantage) [illegible] Falſhoods, never utter'd by any [illegible] *Hicks* ſaid Dialogue is a meer Malicious [illegible] ſtuff'd with Manifeſt Slanders and Abuſes [illegible] Perſons and Principles; perverting [illegible] words: In many things, Perſonating the [illegible] own Ridiculous Falſhoods & Conſequences; together with ſcornful Canting Language, and Ridiculous Contradictions and Inconſiſtencies; which ſurely will add no Credit to the *Baptiſts* Cauſe, nor Convict others: Whilſt he pretends to act a *Chriſtian* and a *Quaker* as oppoſit, he Anticky Abuſes *Chriſtianity*, and Scoffs at the Light and Life of Religion; who, when he Scurrilouſly acts a *Quaker*, he himſelf is that Nonſenſical *Quaker*; who hath deſignedly forg'd his Dialogue to his own Fancy, ſo as not to puzzle himſelf with Problemes to be ſolv'd. This Feign'd (though Out-ſide Dipt) Chriſtian-Quaker, while he feigns his Oppoſer, and frames the Conteſt, heel have it after his own Faſhion, that he may, with Contempt and

Insulting deal with all Objections and Questions of his own coyning: How deeply soever this man be Outwardly Plung'd, hee's yet Unchristened; and all the Water in *Thames* will not Wash his Defiled Conscience. But for these Dippers, and Particular Electioners, to Revile and Belye their Neighbours in Print (in this Time of Liberty) is no New or Strange Thing, whilst (upon their Partial Opinion of Election) they believe themselves secure from the Reward of Lyars, *Rev.* 21.8. by their Conceited Personal Election, Unchangeably Design'd from Eternity; in which they (viz. *Baptists*, and their Followers) must only be the Sharers, if all that Oppose their Dipping be Accurst; according to their old Brother, *Hen. Grigg*'s Fatal Sentence, in his Book against his Sister, p. 24. This their partial Conceit of an Eternal Personal Election of Themselves, and of but very Few (if any) besides; and Blasphemously Imagining such severe Partiality against God, as that from all Eternity he has Particularly Design'd, either the Reprobation, or Preterition of the Greatest Part of Mankind, thereby leaving them to Inevitable Destruction: this Said Sentence is one main Ground of these Men's Inveighing so eagerly against the General Extent of Saving Grace to all Mankind, and of their Opposing the Sufficiency of the True Light in all men, which God hath freely given them: But how Consistent they are in their Work herein, I refer to the Impartial Reader to judge of, in what follows in *Tho. Hicks*'s own words, Collected and Cited out of his said Dialogue, and briefly Animadvertized.

Thomas

Thomas Hicks his Assertions Contradicted by the same *Tho. Hicks* himself.

HE pretends to Query, *not to Cavil, but to understand the Truth—and if Demonstrated—to be very willing to Subscribe to it*, page 2.

But in Contradiction he saith, *All I intend is, only thy Conviction and Recovery*, p. 10. He pretends the Conviction of Others, whilst he wants it, and is to seek for a Right Understanding for himself.

Tho. Hicks saith, *Notwithstanding thy most Diligent Attendance to the Light in thee: That which thou call'st the Light in thee, hath in many things Mis-guided thee*, p. 3.

Tho. Hicks in Contradiction saith, *I Appeal to the Light in thee—I grant it ought to be Obeyed*, p. 7.

Animadversion, See how palpably he Contradicts himself; as much as to say, *It is a Mis-Guiding Light*; and yet, *it is such* (a True Rule) *as to be Appealed to, and Obeyed.*

T. H. *That which any of you have said* (viz. concerning the Light within every man) *hath been no more then what the Apostle speaks of the Man of Sin*, 2 Thes. 2. 9. *and what may as well prove* Mahomet *to be the True Christ, as the Light in you*, p. 11, 12.

T. H. Contrad. *How could you call the Light within Christ, if some Scriptures had not mention'd Christ in you, and that he is the Life and Light of Men? the Scriptures must be your Rule for this*, pag. 22.

Anim. Gross Contradiction: Its Blasphemy to Compare Christ to the Man of Sin, or Him, or his Life (which is the Light of Men) to *Mahomet*.

That we Obey the Commands of the Living Eternal Word in us..

us. In Answer to this *T. Hicks* saith, *Its no other then a meer Mystical Romance*, p. 10.

T. H. Contrad. *It will be our Wisdom, yea, our Duty, not only to attend to the Light Within, &c.* p. 13.

Anim. Thou *T. H.* hast acted the Prophane Romancer, and Irreligious Miscreant against the Light of Christ Within; which yet thou art made to confess it (in part, at least) our Duty to attend to it.

T. H. *The Scriptures are the Word of God, and the Rule of Faith*, pag. 17.

T. H. Contrad. *True; the Sayings of the Devil, and Wicked Men, are part of God's History—God hath, by the Holy Pen-Men, given us this Relation of the Words of the Devil and Wicked Men*, p. 18.

Anim. The Word of God and the Words of the Devil are not the same, to be sure: Christ is the Word; the Scriptures are Writings, containing words of God and Holy Men.

T. H. *The Word of God (the Scriptures are) the Sword of the Spirit*, p. 18, & 87. *the Rule of Faith and Practice, to Oblige your Faith and Practice—The Grounds of Faith and Hope*, p. 19.

T. H. Contrad. *This Rule must be the Will of God Revealed to us—for 'tis the Will of God which is the Formal Reason of the Obligation: The Will of God being the Ground of the Creation of Men and Angels; therefore, as it is the Ground of their Being, it must be the Rule of their Acting*, p. 31.

Anim. But the Scriptures were neither the Ground of the Creation, nor of the *Being* of either Men or Angels; but the Eternal Powerful Will and Word of God, which Only and Effectually Obligeth the Soul to Him.

T. H. *I will suppose thee to be a Holy Man—The Best Thing in thee cannot be the Rule*, p. 20.

Answ. A Gross Error: The Spirit of God can be the Rule, both in Power, and Living Instruction (and that Above the Scriptures) for it can both Lead into all Truth, and bring forth Living Fruits, and Acceptable Duty to God.

T. H. *Al*

T. H. *All things necessary to be Believed and Practiced, with Respect to Eternal Life, is contained in those Holy Scriptures, and in no other Record in the World, either without, or within Men*, p. 20.

Answ. Yet thou hast confest, Christ in you, and the Spirit of God, p. 21,22. See how thou art in Confusion; Christ contains more then the Scriptures; for, in him are all the Hidden Treasures of Wisdom and Knowledge. But this thy Undervaluing Christ, and his Light Within, and the Spirit's sufficiency, is plainly Contradicted in what follows.

T. H. *Indeed, 'tis not to be Deny'd, but that Man was alwayes under an Obligation of a Rule; that God's Soveraignity over him, and his Inferiority unto God might be acknowledged*, p. 31.

Answ. By *MAN*, must be understood, *Mankind* in general, or else thou Dissembleſt: If then man was alwayes under such an Obligation, God hath afforded that Light or Rule to all Men (even to those Nations that have not the Scriptures) which is sufficient to Direct them to himself; and this Concession destroys much of thy Work.

T. H. *That of God in my Conscience is not sufficient, meerly of it self, to Direct me in those things needful to be Known, Believed and Practiced*, p. 21.

T. H. Contrad. *Some Scriptures mentioned, Christ in you*, p. 22.

Anim. Is not Christ Sufficient? What Blasphemous Opposition against Christ is this man guilty of?

THOMAS HICKS his Variations about the Scriptures and the Rule

He varies from *the Scriptures being the Rule of Faith and Practice unto Christians*, p. 17, 19. *The Grounds of our Faith and Hope*, p. 19. (which the Scriptures do no where assert) To *the Scriptures*, being *a Rule*, p. 17,21,24. And then to go round again, *The Mind of God contain'd therein*, p. 20. *The Will of God manifest in this Written Word*, p 38,39. And then in Flat Contradiction

tradiction to the Scriptures being *the Rule* of Faith, he sayes, *This Rule must be the Will of God, which was the Ground of the Creation and Being of Men and Angels*, p. 31.

Reader, What Harmony can be found in this Man's Scribling?

T.H. *There is an utter Insufficiency in this meer Light Within, to Direct us the Right Way of Worshipping the True God—This is manifest from the great Loss, that the Wisest amongst the Heathen have been, and still are under, about this very thing*, p. 35,36.

T.H. Contrad. *Christ is the Life and Light of Men*, p. 22. *Man was alwayes under the Obligation of a Rule; that God's Soveraignity, and his Inferiority unto God, might be Acknowledged*, page 31. as before.

Anim. What thinkst thou, *Will. Kiffin*? Doth thy Brother *Hicks* credit your Cause in these manifest Contradictions? One while, to charge such utter Insufficiency upon the Light Within; another while Christ is the Life, and Light of men (this I urge the oftener upon him, that he and his Brethren may see his Self-contradiction) Is not Christ sufficient? And why must the Wisest of the *Heathen* be Excluded from the Sufficiency of such an Obligation or Rule, as Man was always under? Are they No Men? and have they no Souls to be Saved? or, Must they all be Damned for Want of the Scriptures (who have them not) if they improve so much Light as God hath given them? (see *Acts* 10.34. *Rom.* 2. 10,11.) This is not yet Answer'd by you: Though the Cruel Partiality that is in your Electionary Opinion appears plainly against the Universal Light or Grace of God to Mankind? I cannot but believe, that divers of the *Heathen* (who were Sincere to God) were both more Morral, and more Pious, (and therefore, more in the Life of *Christianity*) then many of you *Baptist* Preachers are. Did Christ Dye for all men? or, Is he a Propitiation for the Sins of the whole World? And hath not God afforded that Light or Grace to all that's able to convey or discover the Vertue of his Blood, and Spiritual Effects of his Sacrifice to Mankind? How Narrow and Partial are they who Deny this?

T.H. *What*

T. H. *What Intollerable Pride and Arrogancy have you arrived to? and all this, by following the Light Within, improving it to the Subverting and Annihilating the Covenant of Grace*, p. 38.

H. Grigg, *I really believe, That the Lord Jesus, as the Eternal Word, hath given Light, or Enlightened all Men and Women that come into the World*, pag. 8. of his Book, stiled, *Light from the Sun.*

Anim. See here how plainly one Brother Contradicts another: Can it be less then Blasphemy, to judge, That following the Light of the Eternal Word doth either produce such Pride, Subvert or Annihilate the Covenant of Grace? Is not this to make the Light of Christ Oppose Christ?

T. H. *Surely this Light, instead of Directing what you do in a way of Subserviency to the Ends of this Covenant, doth directly Oppose it, in that so far from being a Sufficient Rule, that it ought to be Rejected*, pag. 38.

T. H. Contrad. *Yet all this is no Disparagement to the Light Within, to say, That God doth make any thing more known of his Will, then is, or can be known by this meer Light Within: for it is but to say, that Each Degree of Light is Serviceable to its End*, p. 36.

Anim. By this then the Difference is only about the Degrees of the Light, and not about the Nature and Property of it; and then, if each Degree be Serviceable to its End (as no Doubt it is) what Blasphemous Contradiction is it to say, That any Degree of this Light of Christ (as the Eternal Word) either doth directly Oppose this Covenant, which is Christ, or is to be Rejected? Doth the Light of Christ Oppose Christ? What thinkest thou, *William Kiffin*? Hath not thy Brother *Hicks* shewn Intollerable Pride, Madness, and his Gross Darkness against this Light Within? Canst not see his Self-Confutation herein? Why wouldst thou suffer such a Contradictory Pamphlet, as this thy Brother's Dialogue, to be divulged?

H. Grigg, *The great Darkness of these Men, who cry up Light and Power Within, this Wile of Satan, and Cheat of Antichrist*, p. 31.

T. Hicks Contrad. *I acknowledge there is something Within, that Checks for many Evils, and Excites to many Good Things; and that I ought to Shun those Evils, and do that Good*, p. 8.

Anim. See here again the Contradiction that's between these two Brothers: Can that be a Wile of Satan which thus Checks for Evil and Excites to Good? Oh! that these men would Obey it, that they might be better composed in their Minds, and not remain in this *Bedlam* frame of spirit; for, as yet, one acts the *Bedlam* the one while, and the other another while.

T. H. *This Light Within directs not our Actions to those Holy and Spiritual Ends, which the Scripture doth: Alas! whereto doth the Best of Men's Actions naturally tend, but to Swell them with Pride and Conceit of themselves?* p. 37.

T. H. Contrad. *The* Heathen *in many things, with Respect to Morral Goodness, there was something Commendable in them—The* Jews *had a Light in them, by which they might acknowledge God ought to be Worshipped* (contradicted again) *yet that Light could not direct them how that Worship should be performed, so as to Please Him*, pag. 36,37.

Anim. In the first, he puts Corrupt Proud Nature for the Light; in the next Contradiction, the Light is Commendable for Morral Goodness; in the last, he Opposeth the Sufficiency of the Living Word, Good Spirit, or Light, which was given to the *Jews*: and this accuseth *Moses*, and the Prophets, with directing them to an Insufficient Light. See *Deut.* 30. 14. *Neh.* 9. 20. *Isa.* 2. 5. & chap. 63. 10.

T. H. *We Oppose not the Scriptures to the Holy Spirit, but to the Light Within* p. 39. (which Opposing of theirs is thus explained, *The Scriptures are the only Rule of Faith and Practice, the Light Within to be Rejected.*)

T. H. Contrad. *Neither will this Common Light rise above its Source, Nature, Use and End; wherefore Affront no more the Grace and Wisdom of God in Superadding more*, p. 37.

Anim. See how this Man's Plung'd! One while he is setting the Scriptures in Opposition to the Light Within; another while, the

the Degree of it is so far from being to be Rejected, that 'tis to have more Added to: which granting, it follows, that the Addition of more must come through the Improvement of the Less Degree; and Degrees do not vary the Nature or Kind.

T. H. *We see, that the Light in one man teacheth one thing, and the Light in another a direct Contrary; so that there can be no certainty of Truth or Error, Sin or Duty by this: for, that which is Sin to one man, is and may be Duty to another; and consequently, Sin is nothing*, page 42.

Answ. Now he renders the Light within Men (so commended before) as no Real Light, but as Corrupt and Variable as the Erroneous Minds of Men; and so Blasphemously puts Darkness for Light: But how agrees this with his saying, Christ is the Life and Light of Men, p. 22. no Disparagement to the Light Within—each Degree of Light is Serviceable to its End, p. 36. we being Accountable for every Dispensation of Light, according to its kind, p. 13. But if there be no such thing, as a Real Light, to Distinguish between Sin and Duty, what should they be Accountable for? What Atheistical Bedlam Work has this *T. Hicks* made against the Light Within!

H. Grigg, *I affirm, That Jesus Christ is a Man, consisting of Flesh and Bone*, p. 30, 31. *Humane*, p. 33.

T. Hicks Contrad. *The Son took Flesh upon him*, p. 35. *The Word took Flesh*, p. 47. *The Father did prepare Him a Body*, p. 83.

Anim. There's no small difference between Consisting of Humane Flesh and Bone, and his Taking Flesh, or having a Body Prepared for him: As for the Son of God to consist of such a Body, implies, He was not before that Body; but to say, the Father did prepare him a Body, implies, That he was before, and so he was, and is Ascended Up, where he was before Glorified with the Father, &c. *John* 6. 62. chap. 17. 5.

Whilst *T. H.* expects to be *Perfectly Freed from Sin in Heaven after Death*, p. 50. and yet questions, *Whether it shall be the Priviledge of any on this side Death?* p. 55. He is very Uncertain in his

his Opposing the Doctrine of Perfection, as Attainable in this Life; to be sure, his Sinful Course here is not the Way to Heaven hereafter; neither doth his Rehearsal of Personal Mistakes, and Failings in Motions or Actions (if granted against several Persons, divers of whom I believe he wrongeth, p. 26,27,28,29, 52.) overthrow immediate Revelation, or the Doctrine of Perfection; nor yet prove the Light of Christ within so Uncertain, as to teach one man one thing, and another a direct contrary; nor yet to shew no certainty of Truth or Error, Sin or Duty, as Erroneously he represents it, p.42. As it is his Iniquity to Reflect upon a People in general from the Failings of some, so he sheweth himself a Silly Logition to Reflect upon Principles by Personal Weaknesses; though this is his kind of Logick, whilst he sleights Revelation, and for an Instance against it, tells us of a *Revelation that came from* Paul Hobson, *who, on purpose to try them, spake through a Trunk, yet could they not distinguish his Voice from the Immediate Voice of God*, p. 27.

And who was this *Paul Hobson*? Was he not an Eminent *Baptist* Preacher, and Brother of these Men? 'Tis true, we have heard, that he served a Poor, Shatter'd, Whimsical Man, as his Brother *T.H.* relates, viz. *That he Feigned a Voice, and called, as from God, through a Trunk*; and so Deceived this Silly Man: Do you think that this adds any thing to the Credit of the *Baptists* Cause, thus to publish boastingly their Brother's Wickedness? And which was Worse, think you, *Paul Hobson* the Deceiver, or the Person whom he Deceived? Is this a Valid Argument against Revelation? And would *T.H.* and his Brother *Will. Kiffin*, take it well, if I should make their Brethren's Miscarriages, and their Brother *Hobson*'s said Wickedness, an Argument against them, as never Called of God either to Preach, Dip or Plunge people in Water? Judge, Reader, how Silly they are in these their Attempts and Work against Us.

Here

Here follows some of *Thomas Hicks*'s Chief Assertions and Phraises, *viz.*

T.H. I. *That the Light in every man is a Creature*, p. 6. *No more then a meer Creature*. p. 46.

Answ. Contrary to plain Scripture, which saith, In him was Life, and the Life was the Light of Men, *John* 1. 4. This Life and Light of Christ is Divine and Increated.

T. H. II. *Jesus Christ, God, Man, a Person without thee*, p. 9.

Answ. This is not Scripture Language; but the *Anthropomorphites* and *Muggletonians*, who profess a Personal God, denying him to be an Infinite Spirit.

T.H. III. *The Scriptures are the Word of God, the Rule of Faith, and Practice*, p. 17.

Answ. Do not these men count the Scriptures the great Rule of Speaking also? Then by what Rule must we believe that the Scriptures are the only Rule of Faith and Practice, while they no where do call themselves so? But Christ, the Word, the Way, the Truth and the Life, &c. whose Divine Light being the Rule of the Understanding, is therefore the Rule of Faith and Sound Judgment, which only can truly open the Scriptures, and bring man to the right Use and End of them.

T. H. IV. *The Bible is the Means of our Knowing God*, p. 41.

Answ. He Idolatrously sets up the Bible in the place of Christ: For, no man knows the Father, but the Son, and he to whom the Son Reveals him, *Mat.* 11. 27.

T. H. V. *There is an utter insufficiency in this meer Light Within to direct us the Right Way of Worshipping God; this is manifest from the Great Loss the Wisest among the* Heathen *have been, and still are under*, p. 55, 56.

 Answ. Con-

Answ. Contrary to plain Scripture, which saith, That which may be Known of God is Manifest in them; and even as they liked it not to retain God in their Knowledge, he gave them over to a Reprobate Mind, *Rom.* 1. 19,20,21,28. and see *Rom.* 2. 10,11,14,15,16. Therefore had those *Gentiles* truly Obey'd and Follow'd that Light, and improved that Knowledge given them of God, they had been preserved in his Way and Worship from Reprobation and Idolatry.

T. H. VI. *The Apostles, and all True Christians, say, This Body of Flesh and Bones shall Rise again*, p. 59,60.

Answ. Where do the Apostles say these words in Scripture? Let us have plain Scripture Proof; or else, let him not pretend the Scripture to be his Rule: The Apostle's words are, *Thou Fool, thou sowest not that Body that shall be; but God giveth a Body as pleaseth him, unto every Seed his own* (or proper) *Body*, 1 Cor. 15. vers. 35,36,37,38,40,46,47, 48. And the Spiritual Glorious Body is not a Carnal or Natural Body, any more then the Bodies Celestial are Terrestial [I have more to say to this Point elsewhere] But *T. H.* is pleased to pass by my Question with silence, which was, Whether the Wheat, that is grown up in the Ear, be the very same that was sown?

T. H. VII. *This cannot be meant of a New Created Body, because such a Body cannot be said to be either Vile or Changed*, p. 58.

Answ. A strange Inconsistency, that they shall not be New Created Bodies, and yet the same Carnal or Terrestial Bodies of all (how many Thousand soever be dissolved to Dust) should rise compleat without a New Creation! Man was formed of the Dust of the Earth; What, must the Dust of Dissolved Bodies be rais'd, without Creating a New? A strange Confusion and gross Imagination. He tells us, *The Apostles say, This Body of Flesh and Bones shall rise again:* When the Apostle saith, Flesh and Blood cannot inherit the Kingdom of God: Where proves he then that Flesh and Bones without Blood shall? But if it cannot be a New Created Body, it is not the same Carnal, Natural or Terrestial Body (of Flesh, Blood and Bone) that is given to every Seed, as it pleaseth God (nor is that Body the Seed spoken of, 1 *Cor.* 15. 38.

as

as some of these men have affirmed) or that shall inherit his Kingdom: but a Spiritual Glorious Body, such as is the Heavenly, 1 *Cor.* 15. 48. This is a Mystery hid from such Carnal Sensual Men as *T. H.* who cannot see any Eternal Advantage after Death, unless he enjoyes it in this his Carnal Body, or Earthly Tabernacle: What then, shall the Spiritual Existencies, or Sanctified Souls, reap no Benefit by the Dissolution of the Earthly Tabernacle? Or is he of the mind of some of his Brethren, that hold the Mortality of the Soul, that it Dyeth (or Sleepeth in the Dust) with the Body; and that it remains so till a future Day, expected for the raising up of both: But we are not of their Mind and Opinion in this, but that there is an Immediate Separation made between the Soul and Body upon Dissolution, and that the Soul is Immortal, being made to subsist in Immortallity by an Unchangeable Power, either in a state of Felicity, or Misery according to the Image that it did bear in the World. But, unless you come (in the Light) to know the Original, Life or Seed in the Soul, which is Immutable: you can neither rightly know your own Souls, nor the two contrary Spirits, Natures and Images, in one of which every man will be found, to receive his due Reward. So that the Soul of Man is neither God, nor Christ, the Saviour or Redeemer (as falsly it is insinuated as our Principle) for we have always distinguished between the Soul, and the Saviour of it; the Soul being inferior to that Eternal Word, or Power, that Saves it: see my Answer to *R. Gourden*, entituled, *The Nature of Christianity, &c.* p. 15, 16, & 73. in which *T. H.* his Cavil, and pretended Occasion against us is fully answered, and taken off. And as Tribulation & Anguish will be upon every Soul of Man that doth Evil, *Rom.* 2. 9. & *Isa.* 3. 9. and God knows how to Reserve the Unjust unto the Day of Judgment, to be Punished and the Wicked unto the Day of Destruction. So they who truly love the Lord God with all their Souls, and continue in the Way of Righteousness, shall not only Cease from their Labours

Luk. 16. 22, 23.
1 *King.* 17. 21.
Gen. 2. 7.
Wisd. 15. 11.
Deut. 4. 9. and 6. 5. and 13. 3.
Prov. 21. 10.
Isa. 66. 3.

and Travels, but receive and eternally poſſeſs this Advantage, even a being ever with the Lord in his Everlaſting Kingdom of Glory and Triumph.

So we are ſtill of the Apoſtles mind, expecting an Eternal Advantage after Deſolution; For we know, that if our Earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, a Houſe not made with Hands, Eternal, in the Heavens; for, in this we groan, earneſtly deſiring to be clothed upon with our Houſe, which is from Heaven, 2 *Cor.*5.1,2. For me to Live is Chriſt, and to Dye is Gain, *Phil.*1.21.

Now whereas *T. Hicks* aſſumes the Confidence to Juſtifie his Work againſt us, call'd *Quakers*, as being *Conſcious to himſelf, that he has not in any thing Miſ-repreſented us*, p. 78. *and that if the* Quakers *return him that Anſwer, that they are Lyes and Slanders, and that he is an Envious and Railing Man, he ſhall not think himſelf concerned to give any Reply, becauſe he is fully ſatisfied, &c.* p. 90.

To this I muſt tell him, Whether he will be pleaſed to Reply or no, he hath ſhewn himſelf very guilty of both Lyes and Slanders; and hath as plainly acted the Part of an Envious and Railing man, as ever any Oppoſers (have done againſt us) who profeſs Religion; and there are many Thouſands, that can witneſs againſt him for theſe his Lyes and Slanders againſt us, among many more, as his Accuſing us, *viz.*

1. *That the* Quakers *account the Blood of Chriſt no more then an Unholy Thing*, p. 9.

2. *That they account the Blood of Chriſt, which was ſhed, no more then the Blood of a Common Thief*, p. 31.

3. He repreſents this as the *Quakers* words, viz. *That we make uſe of the Scriptures only to quiet and ſtop their Clamors that plead for it as their Rule*, p. 25.

4. *That* Fox, Dewsbury, Whitehead, Criſp *and* Penn, *are exceedingly Corrupt in Morrals*, p. 43.

5. *That the* Quakers *deny the Reſurrection of the Body, and all future and diſtinct Beings and Exiſtences after Death*, p. 53, 57, 62. Becauſe they ſay, That Fleſh and Blood cannot inherit the Kingdom of God, p. 56. ſee 1 *Cor.* 15. 50.

6. *That*

6. *That the* Quakers *Opinion denies any eternal Advantage after Death*, p. 75.

7. He insinuates, *That the* Quakers *chief Motive and Inducement to Suffer is, the Satisfaction of their Wills and Lusts, and the promoting their Carnal Interests*, p. 75.

Answ. It doth very Ill become these *Baptists*, thus to Slander and Defame our Sufferings, to render us Obnoxious to the Powers (though they'll be of little Credit herein) knowing their own Cowardliness, Creeping and Sculking into Corners and Obscure Places in Suffering-Times: the Fruitlesness of Coertion hath not been manifest by these mens Valour; though now when they have gotten up into their Pulpits and Pews, they are not content with their own Liberties, but Envy us in ours; who have been Instrumental to stand in the Gap, in deep Sufferings, with Resignation of Estates and Lives, and yet must be Branded by *T. Hicks*, as Sufferers to satisfie Lusts, and to promote Carnal Interests: This his Malice and Slander is so apparent and gross, that I need not Paraphraise much upon it; but leave it to God, and his Witness in all to judge of.

For a further Answer to *T. Hicks*, I refer the Reader to these Books of mine, entituled as followeth, viz.

The Life of Christ Within, &c. in Answer to *Will. Burnet, Baptist*

Christ Ascended above the Clouds; in Answer to *J. Newman, Bap.*

The Nature of Christianity; in Answer to *R. Gourdon.*

The Principal Controversies, &c. in Answer to the *Presbyterians* of *Scotland.*

I would desire so much Reasonableness of *Will. Kiffin, Tho. Hicks, Hen. Grigg*, and the rest of their Fraternity; That when any of them are minded to write against the *Quakers*, about the Light of Christ Within, &c. that they would seriously peruse and examine their Work, and endeavour better to compose their Matter, without Contradictions; that if they come ingeniously to signifie the good Use and End of it, and what shall be the End of all that improve it, whether they have the Scriptures or not; it may prevent much further Controversie: But if they are still minded

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to invalidate and deprave the Light that's in all men; let's have their Work consisteqe to deal withal; otherwayes, by their Contradictions they shew themselves uncertain and dubious, as *T. Hicks* and *H.G.* do; one while affirming, that *the Light within every man is a Creature, and Misguiding*; another while, *Christ is the Life and Light of men:* One while, the *Light within is so uncertain, that there can be no certainty of Truth or Error, Sin or Duty by it*; another while, *It Checks for Evils, and Excites to Good:* One while, *It Opposeth the End of the Covenant of Grace, and is to be Rejected*; another while, *It ought to be improved and attended upon, every Degree of the Light being serviceable to its End, and we being accountable to God for every Dispensation thereof:* One while they count it, *A Cheat of Antichrist, and Wile of Satan*; another while, *It is the Light of Jesus Christ, as the Eternal Word, Enlightening every man that cometh into the World.* Thus you *Baptists* are in apparent Confusion; and whilst you come forth thus Contradictory to your selves, you are not worthy to be regarded, otherwise then men in *Babylon*, confounded (which may be lookt upon as a Just Judgment upon you, for your Perverseness and Malice against the Truth, and its Children) you being Opposing, Confuting and Warring against your selves, while you think to Confute and render others Odious.

I do at present pass by divers of *Tho. Hicks's* Personal Reflections and Abuses, as to my own Particular (having a fuller Reserve against him, and others more eminent among them and their Work, for a further Occasion) being more concerned for Truth and Righteousness, then any Personal or Private Interest whatsoever; knowing also, that *Tho. Hicks's* Morosity, Passion and Cholerick Humor (wherein his Tongue is at Liberty) renders him no Potent Antagonist; being therein apt to break out in such Reviling Language, and Tinker's Rhetorick, against his Opposers, as, You'r a Knave; You are an Impudent Fellow; You are an Audacious Fellow; A Deceitful Fellow; You'r a Cock's-Comb, and thus to divers of us; which some of his Brethren have excused as his *zeal & manner of speaking*; though this Hypocritical Covering (as also his pretended *Christianity*) is too narrow to hide a manifest Woolf, however sometimes Disguized,

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as in Sheep's Habbit. I would have *T. H.* to consider, That his Belief of being an Elect Person, will not secure him from the End of Railers and Revilers, who shall not inherit God's Kingdom, 1 *Cor.* 6. 10. Nor from the Reward of all Lyars, which is the Lake that Burneth, &c. *Rev.* 21. 8.

Who is a Wise Man, and indued with Knowledge amongst you, let him shew out of a Good Conversation his Works with Meekness of Wisdom. But if ye have Bitter Envying and Strife in your Hearts, Glory not. And Lye not against the Truth, See Jam. 3. 13, 14, to the end.

London, the 12th of the 10th Moneth, 1672.

I am a Servant of Christ, and Lover of Souls,

G. W.

THE END.